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December 1941

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Freshmen

	Arts		Engineering		Commerce		Total		Increase
	1941-42	1940-41	1941-42	1940-41	1941-42	1940-41	1941-42	1940-41	
Boston College	460	388			100	108	560	496	64
Canisius College	190	171			56	56	246	227	19
Creighton University	142	156			75	90	217	246	-29
University of Detroit	226	301	243	274	102	131	571	706	-135
Fordham University	464	450			179	141	643	591	52
Georgetown University	307	225			173	141	480	366	114
Gonzaga University	146	250	98	87	40	60	284	397	-113
Holy Cross College	400	345					400	345	55
John Carroll University	134	153			50	64	184	217	-33
Loyola, Baltimore	136	136					136	136	
Loyola, Chicago	204	227					204	227	-23
Loyola, Los Angeles	216	209					216	209	7
Loyola, New Orleans	354	408					354	408	-54
Marquette University	338	322	221	178	154	133	713	633	80
Regis, Denver	108	109					108	109	-1
Rockhurst, Kansas City	123	118					123	118	5
St. Joseph's, Philadelphia	160	153					160	153	7
St. Louis University	202	207			88	90	290	297	-7
St. Peter's, Jersey City	123	126					123	126	-3
Hudson College					105	83	105	83	22
University of San Francisco	141	137			77	86	218	223	-5
University of Santa Clara	92	82	64	41	44	48	200	171	29
Seattle College	850	611					850	611	239
Spring Hill College	96	104					96	104	-8
Xavier, Cincinnati	225	208					225	208	17
Totals, 1941-1942	5,837	5,596	626	580	1,243	1,231	7,706	7,407	299

Enrollment, 1941-1942, Jesuit High Schools

	First Year	Second Year	Third Year	Fourth Year	Special	Totals	Totals 1940-41	Increase
Bellarmino College Preparatory, San Jose	85	104	85	75	..	349	336	13
Bellarmino High School, Tacoma, Wash.	69	69	60	56	..	254	263	-9
Boston College High School	310	250	188	158	..	926 ²	875	51
Brooklyn Preparatory School ¹	168	137	97	114	..	516	506	10
Campion, Prairie du Chien, Wis.	132	125	113	113	..	483	451	32
Canisius High School, Buffalo	168	111	96	101	..	476	476	..
Cranwell Preparatory School	20	31	36	28	..	121 ³	100	21
Creighton University High School	133	118	98	104	..	453	414	39
University of Detroit High School	208	178	131	115	..	632	583	49
Fordham Preparatory School ¹	162	173	111	103	..	549	496	53
Georgetown Preparatory School	19	27	26	36	..	108	92	16
Gonzaga College High School, Washington, D. C.	185	144	129	118	..	576	561	15
Gonzaga University High School, Spokane	113	115	92	118	..	438	424	14
Jesuit High School, New Orleans	227	185	170	170	..	752	799	-47
Jesuit High School of Tampa	47	35	37	38	..	157	141	16
Loyola Academy, Chicago	154	148	138	104	..	544	523	21
Loyola High School, Baltimore	135	140	113	80	..	468	443	25
Loyola High School, Los Angeles	229	231	201	153	..	814	797	17
Loyola School, New York	4	11	7	10	..	32	33	-1
Marquette High School, Yakima, Wash.	34	32	35	28	..	129	126	3
Marquette University High School, Milwaukee	170	148	114	131	..	563	515	48
Regis High School, Denver	69	63	51	85	..	268	262	6
Regis High School, New York	167	179	120	111	..	577	610	-33
Rockhurst College High School	75	56	71	77	..	279	311	-32
St. Ignatius High School, Chicago	250	175	191	150	..	766	666	100
St. Ignatius High School, Cleveland	237	171	149	162	..	719	681	38
St. Ignatius High School, San Francisco	210	202	182	169	..	763	773	-10
St. John's High School, Shreveport	38	24	25	18	..	105	128	-23
St. Joseph's College High School, Philadelphia	267	236	205	164	..	872	810	62
St. Louis University High School	215	162	166	171	..	714	654	60
St. Peter's College High School	259	180	191	136	..	766	716	50
St. Xavier High School, Cincinnati	195	133	140	124	..	592	550	42
Seattle College High School	102	77	66	52	..	297	262	35
Xavier High School, New York ¹	346	221	142	142	..	851	735	116
TOTALS 1941-42	5,202	4,391	3,776	3,514	26	16,909	16,112	797
TOTALS 1940-41	4,841	4,125	3,813	3,288	25	16,112		
INCREASE	361	266	-37	226	1	797		

¹ Includes February classes.

² Includes 20 special students.

³ Includes 6 students in eighth grade.

Enrollment, 1941-1942, Jesuit Colleges and Universities

	Arts and Sciences	Commerce	Dentistry	Divinity	Education	Engineering	Graduate	Journalism	Law	Medicine	Music	Nursing	Pharmacy	Social Work	Miscellaneous	Deduction for Duplicates	Total Full Time	Part Time	Summer, 1941	Deduction for Duplicates	Grand Total	Auditors No Credit	Extension	Home Study	Overall Total
Boston College	1,314	303		151			78		227					54			2,127	712	596	198	3,237				3,237
Canisius College	677						110										787	579	275	35	1,606		50		1,606
Creighton University	483	261	76				39	41	61	226		209	67		73	104	1,432	280	327	108	1,931				1,931
University of Detroit	561	305	91			687	15		39						42		1,740	1,274	708		3,722	192			3,914
Fordham University	1,540	493		54	233		169		682				132	89		167	3,225	2,101	1,386	482	6,230		102		6,332
Georgetown University	713	400					33		152	301		92					1,889	430			2,319				2,319
Gonzaga University	547	75		79	75	151	52		145		22				40	50	1,236		350	12	1,574		55	67	1,696
Holy Cross College	1,226						6										1,232				1,232				1,232
John Carroll University	542																542	421	148	32	1,079				1,079
Loyola, Baltimore	405																405				405				405
Loyola, Chicago	619	465	273				400		112	336		570		105	127	74	2,833	907	1,092		4,932			375	5,307
Loyola, Los Angeles	260	161				97			135								653	83			736				736
Loyola, New Orleans	530		156						36		79		90				891	677	639	183	2,024		333		2,357
Marquette University	886	377	248			731	50	183	186	404		218			87		3,370	1,014	927	430	4,881				4,881
Regis, Denver	240																240	1			241				241
Rockhurst, Kansas City	297																297	302	24		920		350		1,270
St. Joseph's, Philadelphia	496																496		6	4	498				498
St. Louis University	1,069	279	235	190	252		616		58	444		340			41	10	3,614	1,304	2,373		7,301				7,301
St. Peter's, Jersey City	377																377				377				377
Hudson College		113															113	41			154		99		253
University of San Francisco	446	230							91								767	354	341	15	1,447		30		1,477
University of Santa Clara	309	97				135			17							2	556				556				556
Seattle College	1,273	100			20	40	10				8					340	1,091	360	429	183	1,697				1,697
Spring Hill College	316																316	212	176	92	612				612
Xavier, Cincinnati	572																572	911	114	84	1,513				1,513
Totals, 1941-1942	15,698	3,659	1,079	474	580	1,841	1,578	224	1,941	1,711	109	1,429	289	248	410	747	30,801	11,963	9,911	1,858	51,224	192	1,019	442	52,827
Totals, 1940-1941	16,094	4,977	1,186	425	1,558	1,711	2,911	235	2,840	1,883	204	1,813	305	588											44,637
Increase	-396	-1,318	-107	49	-978	130	-1,333	-11	-899	-172	-95	-384	-16	-340											8,190

A Comparison of National Statistics

CHARLES M. O'HARA, S. J.

In presenting the enrollment statistics of our schools for 1941-1942, the attempt is made for the first time to compare them with the national statistics compiled by President Raymond Walters of the University of Cincinnati and appearing yearly in a December issue of *School and Society*. *Time* (December 29, 1941) refers to this useful work of President Walters as "semi-official," and so it is. It should be worth while each year to be able to compare our own enrollment trends with those of the country at large. In using this present analysis, therefore, the reader is referred to the companion paper in *School and Society* for December 13, 1941.

We add to this analysis the enrollment in our high schools, although President Walters' paper refers only to institutions of higher education.

In comparing our own enrollment figures with those of the older study, it has been necessary to reorganize the type of questionnaire sent to our schools. Owing to this reorganization, our figures this year present several discrepancies. The important ones will be mentioned later. This is one reason why the present analysis will be found unsatisfactory. However, the experience gained in dealing with the questionnaires this year will make possible an improved set of instructions for the colleges next year—a set which should obviate discrepancies in the future.

Another difficulty in this year's study is the fact that since it is based on the new questionnaire, there are relatively few opportunities for comparison with past figures. In future years such comparisons should be decidedly more fruitful.

THE NATIONAL SITUATION

General enrollment. According to President Walters' report, in all institutions of higher education this fall there was a total of 838,715 full-time students. This represents a significant decrease of 9.16%. The grand total of all students enrolled, including all part-time and summer-session students, is 1,269,354. This represents a decrease of 8.88%. The decrease is ascribed largely to "the Selective Service Act and somewhat also to the attraction of defense jobs." Heaviest loss—16.17%—is found to exist in 57 universities publicly controlled. Seventy-seven independent teachers' colleges report a decrease of 15.35%; 52 universities under private control, a decrease of 5.9%; 429 independent colleges of arts and sciences, a decrease of 3.62%; and 54 independent technological schools, a de-

crease of 2.57%. The percentages in the above specialized categories refer to full-time students. The study comments on the enrollment of the colleges as "surprising" and on that of the technological institutions as "to be expected."

Freshman enrollment. The national enrollment of full-time freshmen this year in five "fields" or curricula is 230,523. This represents a decrease of 4.53%. There is an increase of 8.7% among freshmen entering engineering courses; a decrease of 2.7% among freshman commerce students; a decrease of 4.2% for arts and sciences; a decrease of 9% for agriculture; and a decrease of 17.8% for teachers' courses.

JESUIT SCHOOLS

In presenting the Jesuit statistics, it is advisable to note certain discrepancies that affect the figures. In the first place an attempt has been made to separate more precisely part-time and full-time students. Yet, this year, it is thought that the segregation has not been sufficiently made. For example, it is possible that in the past, all Social-Work students may have been considered full-time students by some institutions. Possibly this year the part-time students may not have been distinguished completely from the full-time students in some instances. In one university, Social-Work students are included in the total for the graduate school, since it is a semiautonomous division. Here, again, another difficulty presents itself: in this university as in others, all graduate students may have been included in the full-time figures.

The problems presented by this attempt to align our figures with the national totals should be studied, in order to determine whether such a comparison will be for our best purposes. It is possible, also, from an inspection of the national figures, that in the graduate divisions other non-Jesuit institutions likewise fail to make the clear distinction between full-time and part-time registrations.

Another difficulty in the reports of the larger institutions is the present impossibility of segregating from the totals duplications due to students reported in both the summer session and the regular session. Obviously the grand total for such schools will be higher than warranted.

In regard to this latter difficulty, it is suggested that registration cards made out by the students of our schools next fall be provided with a note that the student could check in case he had already been in attendance at the summer session. Another check could be used to determine if the student is registered in any other school or college of the university. This would prevent another troublesome type of duplication.

Possibly the discrepancy that affects the comparison of totals is the specific inclusion of the summer session this year. In one institution this

seems to account for some of the increase of 28%. There is an increase in the grand total of all our students in higher institutions of 8,190. This figure will not be of much service on a comparative basis, but at least does come closer to giving the true grand total of all students in Jesuit higher institutions. The grand total is 52,827. As explained above, the true total is somewhat below this, since certain duplications have not been subtracted.

Possibly a better picture may be had by giving comparative figures for the colleges of Arts and Sciences. In this division there is a decrease of 396, or 2.5%. This can be compared with the national figures for private universities and colleges of Arts and Sciences.

It is to be noted that the statistical decreases in several of the other divisions can be accounted for to a large extent by the greater care in segregating part-time from full-time students. The new figure for part-time students, 11,963, as against the 1940-1941 figures for the old category, "Adult Education," 7,244, indicates this. Also, there is the summer-session total of 9,911 to be taken into account.

Freshman enrollment. A much clearer picture for comparison is given in the freshman figures since the part-time-full-time difficulty does not enter. Three of the five curricular divisions mentioned in the national report as quoted above are to be found in our schools; viz., Arts and Sciences, Engineering, Commerce. In the colleges of Arts and Sciences there is an increase of 241 in the total of all our schools, an increase of 4.3% over last year, to be compared with a national decrease of 4.2%.

In Commerce there is an increase of 12, fractional in percentage, to be compared with a decrease of 2.7% nationally. In Engineering there is an increase of 7.9%, which does not quite equal the national increase of 8.7%. The overall increase in freshmen in these three divisions is 299, an increase of 4.1%. The national decrease is 4.53%.

Another category that should be noted is, that of the labor schools, now functioning in several of our institutions. It is to be expected that an accurate picture of these enrollments will be included in the next study.

As a final note, it might be mentioned that according to the study of President Walters only eight universities in the country have shown an increase this year in both full-time and part-time categories. Two of these are Jesuit schools, Marquette and St. Louis.

HIGH SCHOOLS

Precise figures are available for a comparison of current enrollment in the high schools with last year's figures. Only seven of the 34 high schools have shown losses. There is an increase of 797 in the grand total of our high-school students. This represents an increase of over 4.9%.

A comparison of gains by years is interesting. There are 361 more freshman students this year than last year, an increase of 7.5%. In sophomore year the increase is 266, an increase of 6.5%. Junior year, however, shows a decrease of 37. This is negligible in itself, but of some significance when viewed in the light of uniform increase in the other years. The increase for the senior year is 226, or 8.1%.

When the questionnaires are sent out next year, space will be provided for explanations of local interpretation. This will make possible an authentic discussion of the situation in each institution.

Education and Personality

ROBERT POLLOCK, PH. D.

One cannot read the literature treating of educational theories and problems without being impressed by the growing desire to view education in relation to the concrete being of individuals. One might even say that the watchword today in education is personality. For example, the American Council on Education has emphasized the all-round nature of higher education in America and the obligation upon educational institutions to consider the student as a whole. The traditional American philosophy in higher education, it declares, "puts emphasis upon the development of the student as a person rather than upon his intellectual training alone." Some American educators who insist that the cultivation of the intellect is of primary importance, nevertheless argue that education cannot neglect the concrete personality of each and every pupil, in both its individual and social aspects. As one educator explicitly puts it, the "whole trend of education is towards a recognition of the individual pupil as a personality whose needs, difficulties, aptitudes and emotional reactions must be studied intensively" to formulate an educational program.

Of course we find only too often a conception of personality which leaves much to be desired. So many modern educators are still very far from an understanding and appreciation of the real nature of human personality. Yet they must be given some credit for breaking with that conception of man which views him as a disembodied mind or an atom of thought suspended in mid-air. The more thoughtful among them recognize that the finest curriculum in the world, if directed to the intellect in separation from the concrete life of the individual, will surely stultify and cripple it. It is precisely because they respect the role of the intellect and appreciate its dignity that they insist upon its integration with the whole being of man. They know only too well that the human mind will not realize its vast possibilities until it is properly and vitally related to man's will and feeling and to the actual context of his life.

This feeling for the uniqueness and value of personality, when applied to the task of giving the deficient and the delinquent some sort of education, has yielded significant results. The appreciation of the individual's needs and interests and a desire to reach his mind through his concrete personality has brought new life to thousands of children and adults who would otherwise have been totally stultified and inarticulate. Surely this is a touching verification of the fact that all human beings have great

potentialities which can be tapped only through a reverent and loving attitude towards the individual in all his uniqueness.

The new awareness of the concrete man in educational theory and practice should have a great deal of meaning to the Catholic. When we remember that the Christian leaven has been at work for nineteen hundred years, it should not surprise us when we find a trace of it at the bottom of many modern attitudes and sentiments. After all, the truth is a powerful force which seeks to incarnate itself historically in human institutions, human habits of mind, and human ideals.

As we know, it was Christianity that gave personality a meaning and value that it did not have in any of the pre-Christian religions. In earlier societies the integer of consciousness was the group. The individual, as we take him for granted today, was not born. The focus of mind was the group consciousness. It was Christianity above all that revealed to the world the soul in all its potency and grandeur. It would be difficult to conceive properly the effect which this new individual consciousness wrought in the very blood of people. Every individual soul became a dynamic engine willing for itself and all others a fulfillment so vast and profound that it would require the whole of eternity and God Himself to accomplish it.

Now just what is this thing called personality which came to the foreground of human history and human consciousness with Christ? When we look at it psychologically, it is the character of self-possession that stands out most luminously. Gifted with reason, capable of apprehending a multiplicity of objects, man is a being born to be master of his acts. The very essence, therefore, of personality is one with liberty. Man is an original source of rational activity, or rather should be. It is this self-rule, this power to make decisions in regard to one's own destiny towards which each of us strives from the moment he draws his first breath. Fundamentally man wants to be, to be himself, to achieve the unity of being proper to him, to arrive at self-determination and to rise above mere subservience to any tyranny, whether of man or animal nature.

Among the ancients, self-mastery was hardly grasped as a fully meaningful reality. Indeed, we may say outright that all such concepts as self-government and self-possession are largely foreign even to the foremost Greek thinkers, and it is only in moments of supreme insight that they attain to some recognition of them. The free man of Greek society exercises mastery not upon himself, but upon others. Hence as we know, the Greek concept of liberty was mainly political, and presupposed the institution of slavery. The few who achieved understanding and their full stature as human beings, did so by an essential superiority of the ruler to the ruled.

It was the Church that at one stroke moved us infinitely beyond the Greeks, by proclaiming that man is an end in himself and not a mere means or instrument in the hands of another. To be a person is to be born for moral freedom or liberty, and to act in accordance with a reason each one possesses as his own. Obviously such a notion of personality is at the opposite pole from individualism, for how can one rule himself by any other rule than of right reason and justice, and how can one attain the fullest and noblest development of his powers without the aid of God and his fellow men?

Every person instinctly wishes to make this fact of personality real, actual, effective. His thinking must proceed from himself; so, too, his willing and acting. Although he cannot live and grow without the help of his fellows, nor achieve full spiritual integrity without God's grace, nevertheless, it is he the person who lives and grows, he the person who must understand from within, he the person who must of his own free will collaborate with God. Nothing can be imposed violently from without.

The Christian era can be said truly to be not so much an era of man as an era of personality. This impulse towards personality fulfillment is the all-dominating law of the Christian era. Every passing century has deepened this impulse in man, so that as Hegel has wisely said, "History is nothing else than progress in the consciousness of Freedom." Men like John of Salisbury in the Middle Ages were quick to celebrate the praises of freedom conceived as self-possession. Thus, he declares that "freedom is the most glorious of all things, because it is inseparable from, if not identical with virtue." And to quote Dante, "our freedom . . . is the greatest gift bestowed by God upon the human race, for through it we attain to joy here as men and to blessedness there as gods." In the seventeenth century the philosopher Leibniz brought the notion of freedom and education together when he said that every individual has a right to the kind of education that will fit him for freedom. Our own Cardinal Newman, in declaring that education is something individual and permanent, and related to the formation of character and virtue, was likewise bringing together the notion of moral autonomy or liberty and education.

Already in the child there is the desire for independence, as shown in his refusal to be altogether satisfied with the toy that has been given him ready-made and to which he cannot add something of himself through his own imagination. In giving children toys that are dreadfully inartistic copies of life and leave no room for their own imaginative completion, we are robbing them of the inalienable right to growth in intelligence and will through their own efforts and initiative. The child feels his independence; he is ceaselessly surprised and delighted with the

discovery and exercise of his own powers. At the same time the feeling of independence on the part of the child is shown in handling things in play. And in this respect, the philosopher Hegel makes the acute observation that the most rational use to which children can put playthings is to break them to pieces. Maybe this is hyperbole, but it points a truth which we should never disregard. The life of rationality and the quest for self-rule are intimately associated. And if we would stimulate in the growing child a dynamic attitude towards his world, a deep hunger for knowledge and a profound curiosity, we must interrelate ever more closely his fundamental rational urge and his desire to achieve self-determination. We say that man is a rational animal. Let us not forget he is also a self-determining being. These two truths must be consciously linked together. To remain with the first is somehow to remain stalled with Aristotle and not to reach the Christian era, the era of personality.

If we were more concerned with the problem of personality development we should be in a much better position to reach the mind of the young. After all, why has a teacher to intervene in a child's life? From the child's point of view, might it not seem like an interference to stand in front of him and want to educate him? Why should the child put up with it? Is it not natural that he should feel a certain antipathy for what on the face of it looks like an affront? The problem is how to change what at the outset may be antipathy, to genuine interest and cooperation. In other words, what is needed is what St. Augustine calls a jurisdiction of love, as well as a mere communication of ideas. Without the former there will be very little of the latter.

Consider the problem of education in the case of a growing boy who is passing from mere consciousness to ever-sharper self-consciousness. This transition in a sensitive youth marks a grave crisis in his life, and to keep on "dishing out" abstractions when the boy's whole impulse is to assert himself against what is merely external is to do him a grave injustice. His most irrepressible urge is towards freedom, towards the realization of his own inward spontaneity, and he wishes to practice a certain amount of executive discretion in what concerns him. Of course the primary thing in his education is the process of discovering that the world is a world of intelligibility and that he can know truth. But this process will be truly fruitful only if he comes to self-activity and self-possession through it. The truth must indeed make him free. Hence the need for taking into full account his deep-lying interests, and in fact all that makes him unique as an individual. In short, one cannot touch the mind without touching the personality. Education will succeed in arousing the mind only in so far as it engages not only the mind but the entire person in the task of achieving self-rule.

When we say that a man has a passionate interest in truth, we mean that he considers the truth to be very closely and intimately related to his personal self and his quest for self-realization. Or, as it is simply said, men seek the truth in order to be happy. Education therefore involves two distinct things: the imparting of knowledge and the imparting of knowledge in such a way that it can be appropriated by each single individual as though it were the very secret of his own personality. When education is thus related to the individual's hunger to be himself, to occupy the whole of his future, truth has entered into his marrow and will surely press him towards great and significant moral decisions. Certainly education in the school is ordered to the cultivation of the intellect; but it will not accomplish its purpose unless it is also ordered towards decisive choice and the inwardness of self-possession.

Let me add that the secret of human personality is to be found not only in self-possession or genuine freedom but also in creation. That this is profoundly true is evident when one has before him a complete picture of man's role in the universe. In man the creative process reaches its end, and through man the creative process must start off anew, ever straining towards a progressive achievement of the rich possibilities of a universe that remains always unfinished. Let us never ignore this creative relationship to the world when dealing with the problem of education, for human reason operates most effectively only under conditions that are really and truly human. When the individual's creative relationship with the world around him is disrupted and destroyed, his experience of his own human value is apt to lose its sharpness and its poignancy, and the life of reason itself is in danger of becoming dull and lustreless. If man's desire to leave the mark of his spiritual personality upon the world about him is frustrated, the mind itself must inevitably come to a standstill. Perhaps we should say that it is only when man puts the seal of his own being upon the world that he experiences most fully his own inherent dignity as a rational, free being. Hence the importance of artistic endeavor and other types of productive enterprise in the school. It is because the child discovers himself in creating, that art has such a healing influence and contributes so much to wholesome living. The success of occupational and creative therapy in dealing with sick minds should make us recognize the vast possibilities for education that lie in artistic and productive activity—possibilities that for the most part remain untapped.

That a close relation exists between intellectual life and creative activity is fast becoming a fundamental conviction of the modern world—a conviction that accounts for the mushroom growth of schools that are seeking to weld them together, often unfortunately at the expense of intellectuality itself. However, the work has to be done, and if we criticize

at all we must criticize constructively and in full awareness of the underlying problem.

After all, the modern stress upon personality in education has been fundamental in the Jesuit philosophy of education from its inception. For the followers of St. Ignatius, mere separated intellectualism is not enough, for education is before all the molding of single personalities. The Jesuit system aims at the formation of a person who can function effectively both as Christian and as citizen. Since the development of the student is in the last resort self-development, the Jesuits emphasize will as well as intellect. Looking at intellect statically and in an abstract manner, we are too prone to forget that emphasis upon personality may mean not a lower but a higher standard of intellectuality. Thus Dr. Frank Aydelotte, director of the Institute for Advanced Study at Princeton, once said that in his experience with honors courses he had found qualities of character as important as intellectual ability in the success of honor students.

Since education is fundamentally the cultivation of mind in and through the molding of personalities, it follows that the relation between teacher and pupil is all-important. Recognizing this, some modern educators are insisting that whatever the curriculum or methods may be, education must be centered around the dynamics of the pupil-teacher relationship. Person must meet person before mind meets mind. This is a great and mysterious truth whose depths are as unfathomable as personality itself. In his encyclical on education Pius XI, after stating that greater stress must be placed on apt and solid methods of teaching, goes on to say that perfect schools are the result not so much of good method as of good teachers. And as we know, the Jesuit system of education is noted for its emphasis upon the teacher, who is considered its vivifying force and its very soul.

Undoubtedly, modern educators' preoccupation with personality is a real and significant advance, even if modern education has not yet solved the problem of relating personality with a genuine cultivation of the intellect. Unfortunately, modern education is still very far from a solution of the problem. But it is precisely here that Catholic educators can make a magnificent contribution, for we alone fully possess the aims and spirit of the old liberal education and we alone possess a true and adequate conception of personality. The real problem is to effect a synthesis in terms of modern life. To pooh-pooh the modern educator's regard for personality and the educational problems arising therefrom, as a few traditionalists are doing, is simply to miss the problem. Curiously, too, in failing to see the problem, their point of view is nothing less than a reversion to an intellectualism which is more pre-Christian than Christian. A mere

archeological regression to a pre-Christian Aristotelianism will not solve the problem for us. Today when men are more conscious of nature and material things than ever before in history, and when their political and social consciousness is steadily becoming sharper, it is natural that concrete personality should come to the forefront and that men should seek a more concrete approach to the problems of education.

Perhaps if these traditionalists, who, significantly, are not Catholic, were to absorb Catholic doctrine to the full, they would realize that truly traditional doctrine can throw a flood of light on a very real problem and help us not only to appreciate it but perhaps to solve it.

They Know with Their Hearts^{*}

BAKEWELL MORRISON, S. J.

A freshman is a *wonder-ful* being who scarcely allows his wonder to be acknowledged, even by himself; for, along with his amazement and curiosity when he enters college are to be found a most naïve omniscience and something almost akin to terror. These freshmen of ours are afraid—afraid of the newness, of the courses, of the faculty, of the strange world of intellectual things they enter; and they are afraid of the world, afraid of their own lack of competence, afraid for their financial needs. They do not look that way. But they act that way and they are that way. They admit to all this in answers given to fairly veiled questions that would search their souls for them without their knowing that the process is going on.

They react to their fear as normal human beings react, each in his own way; some are cocksure and belligerent, some are supercilious, some are frankly critical of all they meet and these, if they have what they consider the advantage of comparing notes and receiving consolation and adulation from former high-school teachers, present a hard problem to their instructors. Some, naturally, are evasive. Some are visibly ill at ease. Some, too, are apparently just adolescents out on a holiday.

When gathered, pell-mell as far as their former associates are concerned, into religion classes, they generally are shaken soundly, profoundly by the impact of the brusqueness, apparent indifference, intolerance of human weakness, and coldly intellectual demands of their instructors. They can feel almost intolerably lost. Religion classes, while not exactly thrilling in their high schools, were at least amiable and humane. They were at home in the matter, at home in their answers, at home with their instructors. They were recognized as good and treated as though learned. They were quietly flattered and sometimes overtly esteemed. They were cocks of the walk—and they knew it! But in college all this stops without any easing of feelings. It stops with a jarring, ugly jolt.

Their former "proofs" are shot full of holes. Their former explanations are sniffed at or roared over as the indignant instructor finds them nebulous, uncertain, inadequate, even misleading. They are told how St. Thomas maintained that the atheists of his day were rather the fruit of the ignorant but well-intentioned zeal of Catholics who confirmed doubters in their doubts by producing proofs that did not prove and reasons

^{*} Remarks on freshman religion courses made at Religion Institute, Campion, August 1941.

that were not able to be trusted if coldly analyzed by an intelligent man. If they are lucky, they'll hear the crushing words of St. Augustine: "It is no great pity if a fool is derided for his folly. But the hurt begins when non-Catholics believe that the Authors of Scripture are the fools. . . . How can these non-Catholics not reject our Scriptures when they hear one, known to them as Catholic and presumed by them to know, asserting his Scriptures as authority for his nonsense?" (*De Genesi ad litteram*, I, 19 ff).

I said: "If they are lucky." They need to be taken down a peg or two. They are ignorant—simply because they *are coming to get an education*, not because they have not learned many things already.

Yet I also believe that they are very near and very dear to the Heart of Christ. I believe that they know, esteem, really love this blessed Christ whom they receive so often in Holy Communion, whom they visit so naturally at odd moments, whom they have often in their thoughts and more often in their hearts. I'll be one of the first and loudest in saying that their intellects must be supplied with correct information and drilled, disciplined in the right use of the knowledge they may acquire. I insist that they cannot use what they cannot remember and that, therefore, they simply must get down to the disagreeable task of acquiring facts and of gaining skill in the use of these facts. I urge that the beginning course for freshmen should be as hard as it can reasonably be made, since they must get over their smugness and must learn the truth, whether of the objections that can be made to Catholicity or of the answers that must hold water when they are given. But as they do not serve God *only* with their memories and intellects but with their hearts—their wills, their feelings, their emotions, their human lovable selves—these same hearts must be drilled, made more truly sensitive, more keenly eager, more actively alive.

You can talk to them in the simplest, most revealing and intimate manner of the Heart of Christ and they are at ease, at home in your talking. They *know* Christ as definitely as they know members of their families. This priceless inheritance of their Catholic background must not be minimized, and above all it must not be neglected. Their loyalty must be given support and deeper meaning than they have seen in it before. As they are not given to reflection, not trained in it—they come to college to learn such arts as that and such effortful sciences—they need to have themselves interpreted to themselves; and they need to be shown the strength and true vigor of the thing they have so that they may be ambitious for the thing they need.

Free men in the truest sense with the very freedom that the love of Christ infallibly brings, they need to be taught just what it is that this

Christ they love would have of them by way of preparation; and they need first and foremost to be taught, reassuringly, softly, most skillfully not to confuse the condemnations of their insufficiencies and human weaknesses with a condemnation of the Truth that gives them Christ. They can easily enough switch your criticisms from the object at which they are leveled—at themselves, that is, and all their too-human weaknesses and fogginess and indulgent reclinings and shufflings-off of responsibilities which they cannot longer evade or transfer—to the basic grounding of their faith. They can come to feel, uneasily and reluctantly, that their knowledge being insecure, their love has been a will-o-the-wisp and their faith a deception. They have lived with a Person and personalities have meant much to them; and now that you show them a sterner type of teacher and a harder way of thought, they can mistake the telling strokes of your hard-headed demand for accuracy and correctness and Truth as so many master blows aimed at the easily obscured Figure they have known and met with in their hearts.

There is much clever, appealing propaganda aimed at Catholicism and at the supports of Catholicism. The freshman mind can fall quick victim to entrancement. They did love Christ. But they can forget the reality of their personal association with Him under the clever maneuvering of a cunning or simply a blustering opponent or questioner.

At sixteen, Augustine of Thagaste—later of Hippo, now of heaven—went to college. About him swarmed the persuasive, friendly, *manly because trusting only to their reason* Manichees. "Did God have bones and hair and nails?" they asked. "Did evil have its origin in God?" they wanted to know. And many other things they craftily inquired for; and many other things that Augustine had never thought on or had never quite learned they sought to discover. And they attacked. Their talk was easy, their assurance large, their questions many, their appeal irresistible. "Think, man, think for yourself!" they urged.

And "in a few short weeks," so Augustine himself reports, the God of his childhood, the God of his very dear mother, the very Christ of his childhood prayers and tears and happy confidences was gone!

We must not let that happen, nor be prepared for in our colleges. So, to the freshmen supremely, must we show themselves and must we show Christ. If they are to be chastised, they are not to be bruised, not to be hurt. In a Christian way we must know how to show an "Odi et amo." We hate indeed their faults and banish them by our acumen and skill; we love their Christ and in Him we may not be ashamed to show that we have room even in our hearts for them.

Something of our own childhood must be allowed to remain even in our bitterest castigations; something of our own fair concept of the

Christ, something of our own unstudied ease with Christ, something of the reality of Christ in our hearts must be communicated anew to them. They are not unlike ourselves. The thing that moved us once to give to Christ is in them, fresh and wholesome. They are at the age when heroes spring. They need challenge for their sometimes surging strength. They need the simple, apparently unstudied freshness of a human appreciation of Christ to be constantly the theme and always the even haunting refrain of our talk, our instruction, our discipline, our drill, our inspiration.

Masses move under leadership. They need to sense the divine captaincy of Christ and to see Him, beleaguered maybe, but *triumphant* surely. Whatever the content of their entering course may be, there needs to be this awareness of Christ, this sense of the closeness of Christ, this unmistakable understanding of the reality of Christ before them always.

A Note on the Teaching of Philosophy

Dear Director:

You ask me to write on "What's Wrong with Philosophy?" I have no competence or inclination to answer that question. The fact is, I do not even so much as know if there be anything wrong with philosophy. Certain historical lessons, however, might teach us what could be wrong with our philosophy—if we don't watch out. If such lessons can teach us what aberrations are possible, there's nothing to prevent us recognizing whether or no they be verified in fact. I shall, then, suggest a dress rehearsal of deficient conceptions of philosophy in order to aid us in recognizing their appearance in the flesh. Likely no Jesuit will refuse to make the axis of futuribility a point of reference.

Philosophy might be conceived as an exercise of reason made perfectly useless by faith and revelation. Many men inside and outside the church have so thought; Tertullian for example. Sterile in his philosophy—*credo quia impossibile*—Tertullian was no spiritual eunuch. Tatian and Peter Damian belonged to his family. Then there were the Franciscan spiritualists, and, in a measure, Bernard himself. Luther, Calvin, and Karl Barth come also to mind, not to mention that lowest form of intellectual life which disdains reason and does not yet realize that it has no longer any theology either, the Bible-Belters. There you have one possible and extreme conception of philosophy.

There is one more extreme position possible: philosophy is an exercise of reason which makes perfectly useless faith and revelation. In that group may be placed atheists, rationalists, libertines, deists, and so on.

Between those two extremes there can oscillate other conceptions of philosophy more or less approximating theologism or Pelagianism.

Thus, short of damning philosophy, one might hold with Tertullian & Co. that philosophy is an exercise of reason which, in the light of eternity, does not make a great deal of difference anyway. (I say "in the light of eternity" in order to put the best face possible upon such an attitude; really there may quite well be other "lights" which reveal a truer picture; downright laziness for instance.) The consequences of such a conception of philosophy could be the following:

1. A notable lack of scholars in philosophy, on our staffs or in our schools;
2. A universal recourse to textbooks which are about 'steen jumps

removed from their sources, so far removed, indeed, that even their authors do not know what spirit moves them;

3. An assurance that, because philosophical ultimates have been reached, therefore we have reached them; that, because there is philosophical wisdom to be transmitted, therefore *we* are transmitting it;

4. A disinclination to read much, or to get students to read much, because "it's all in the book";

5. Absence of intellectual virtues, measured by a corresponding and proportionate presence of much memory;

6. Apologeticism; i. e., a confusion of theology with philosophy. Apologeticism would be most clearly evidenced by one who did not even know what it is or by one who thought that philosophy is apologetics.

7. Pamphlet minds, which assume that the ripe fruits of wisdom drop into waiting arms in an intellectual paradise: "Read this pamphlet."

8. A defeatism: "Where am I going to get the books, when am I going to get to read them, how am I going to get my class to read them? I have trouble enough as it is."

9. A *dormi secure* attitude, akin to number 3 above: we have the stuff, why worry? (The "stuff" is there all right, but do *we* have it?)

10. A scale of salaries indicative, if not of what we hold most dear, at least of what we hold most pressing: coaches, deans, teachers of science, of literature, of philosophy.

11. No productive scholarship.

12. An illusory persuasion that if we give the boys a bird's-eye view of philosophy, "a broad synthesis," they can go on from there. This could mean simply shoving the task of teaching on to some one else—v. g., the Graduate School—and anyhow that persuasion assumes that it is a broad synthesis we are giving. Cf. No. 3.

13. Honor rolls, in the order of their importance, of movie stars, radio announcers, crooners, halfbacks, *diseuses*, and money-men.

14. False disjunctions between philosophy and its history, formation and information, etc., as if assents to truth were possible without enunciative knowledge, as if the mind could say *yes* without knowing what it is "yesing."

15. A mutation of ethics into moral theology.

One could go on and on enumerating possible consequences of thinking lightly of philosophy. Indeed, the very enumeration might obscure the fundamental and common and possible result of underestimating the subject: not knowing philosophy at all, or not well, or not well enough.

Before leaving the point let me take a (futurible) swing in another and more general direction. We are pinning our faith to the *Ratio*. Excellent. The *Ratio* (1599) is of first-rate educational value. But whosoever thinks that the *Ratio* will teach him his subject is under the balmiest of illusions. Educators must have knowledge. The *Ratio* won't give the needed knowledge. To think that it will could mean that one does not even know what knowledge is. Now I'll be good, and get back to the subject.

The last deficient conception of philosophy, approximating this time rationalism, according to which philosophy is an exercise of reason dispensing with the need of faith and revelation, might possibly have the following results:

1. Contentment in the fact that one can get as good a course in philosophy with us as elsewhere. That's too bad if true. One should be able to get a much better course. One should, because our philosophy is Christian. To rest content that our philosophy is as good as the next might mean that we are content, as was the Renaissance, without God. This point may be missed. I am saying that reason, however competent, must have grace to restore it to reasonableness; that reason thus restored remains reason; that we cannot refuse the remedy offered by God to heal reason's errors; that revelation has its effect upon the philosophy, effected by reason; that, if we don't admit this, our denial might possibly issue from rationalism or semi-rationalism.

2. A vast deal of nonsense written and taught about "natural reason," as if nature were not fallen and redeemed. Note: It is not said there is no natural reason; it is said there is no natural reason which has not fallen and is not redeemed.

3. A fatal isolation of philosophy, along with other subjects, from faith. But the enumeration of the possible results of a Pelagian notion of philosophy is as endless as that of the results of rationalism. These results boil down to this; thinking that the philosophical knowledge of the knower is in a water-tight compartment, closed off from faith, thinking that there is no Christian philosophy.

These, then, would seem to be the things we must watch out for: not rationalism, not theologism—they are too crude; we must watch out for semi-rationalism and semi-fideism. It could be a result of semi-fideism if we really don't care enough about philosophy to work at it; it could be a result of semi-rationalism if we think so much of it as to exclude from it the grace which affects the philosopher who effects the philosophy. Everyone knows that the "intellect" for Augustine was the intellect healed by grace. He tells us to love it, to love it deeply. The task does not seem possible except we work and pray. A thin conclusion and a bringing of owls to Athens! Maybe. I've simply suggested that it is possible not to work, and/or it is possible not to pray. Not working could have the results suggested in a Tertullian's program; not praying—i. e., no theological viewpoint of philosophy—could have those suggested in a rationalistic conception of philosophy. Are these results with us? As I said, I don't know.

Philosophus Perplexus

The Question of Latin: Replies

NOTE: An article in the September QUARTERLY, "Is Latin Worth Fighting For?" by *Paedagogus*, offered certain strictures on the value of Latin in the curriculum and on the traditional methods in teaching it. Two of the replies provoked by the article are printed here. We are withholding others to the next issue.

* * *

Why Blame Latin?

HUGH P. O'NEILL, S. J.

The good-natured raillery which *Paedagogus* heaped upon the devoted head of our Latin course, in the September issue of the JESUIT EDUCATIONAL QUARTERLY, should set the stage for an equally good-natured and objective discussion of this much-mooted topic. An adequate reply to the many objections that were raised against Latin would be impossible in the short space allowed to a single article, but a few points may be touched on with profit.

Modern youth, it is alleged, has no appetite for Latin. Is there any branch of the traditional high-school or college curriculum for which it has an appetite? Loss of appetite may be due to poor food, stupid cooking, or disturbed metabolism within the patient. The wise doctor overlooks none of these possibilities, but he usually ends by prescribing for the patient.

Instead of putting Latin on the defensive and calling for a survey of its values, would it not be more to the point to study the elements in the present-day environment which makes it difficult for modern youth to concentrate on anything that does not produce a tingling of the nerves or a jingling in the pockets? When nerve endings are vibrating to the rhythm of modern jazz, amatory pictures, and high-test gasoline, how can one expect any cultural response from the cortex? Latin is not a popular subject with most pupils, but until its unpopularity begins to rival the present low estate of the Decalogue, let us be slow to question its intrinsic value or attempt to revamp its objectives.

The formal objective of the Latin course must be today what it has always been—the attainment of a greater or less facility in reading and writing Latin. This objective may be as unpractical as the attempt to sink a rubber ball in a given number of tin-cups with a minimum number of strokes. The attainment of the formal purpose of golf is in itself nuga-

tory, yet it inspires and integrates a wholesome form of recreation which includes healthful exposure to sun and fresh air, a considerable amount of coordinated muscle play, and an endless topic for conversation. Incidentally, the attainment of none of these objectives is dependent upon the final score.

So too is it with Latin. The more or less unpractical goal of learning to read and write Latin motivates and correlates a multitude of highly desirable secondary objectives; e. g., training in abstract thinking, scientific procedure, imagination, self-expression, and a host of more cultural qualities too numerous to mention. As soon, however, as any of these secondary or external objectives is elevated to the primacy, the whole Latin course becomes as disorganized as would a golf game in which a consuming desire for exercise results in a lusty and exclusive use of the brassie.

To say that any given objective of the Latin course may be achieved equally well in some other way is a purely theoretical consideration. One might as well say that milk and its derivatives should be banished from our diet, since milk contains few if any elements that are not found in other foods. By that same token, let us do away with golf. The billiard cue requires more accuracy than the putter, the baseball bat demands more muscle than the driver, hiking will take care of the legs, and sun-bathing is more fruitful in ultra-violet rays.

If analogies are inconclusive, let us consider the formulation of a substitute curriculum. Give your high-school student an etymological dictionary, a set of test tubes, a text of Aristotelian logic, and make him diagram his English sentences, and practice observation by cutting up frogs. Then explain how you hope to arouse his interest in such activities; how you will adapt them to his age and talent; and how you will interrelate them to form an integrated program. If you can do all this and then secure results commensurate with the results even now achieved in the Latin course, I shall be ready to renounce Cicero with all his works and pomposity. Such substitute programs are being tried in most schools in the land. They have been in vogue for decades. Who will say that they have yielded results?

Paedagogus wishes to be delivered from the man who writes English in the Latin idiom. So do I, but I know of no reputable teacher of Latin who allows his pupils to model their English sentences on the heavy periods of the original Latin. However, the question of crisp, idiomatic English translations is too large to discuss here.

Paedagogus seems to imply that part of the purpose of reading the ancient classics is to inspire the young with high ideals. This perverted notion does obtain in some secular schools, but the religious teacher knows better than to substitute pagan ideals for the Christian heritage. He

reads the ancient classics as an eloquent portrayal of what unregenerate human nature was capable of achieving at its best, and he is ever ready to point out to his pupils how pathetically inadequate in some respects that best really was. There is no better counterfoil for the personality and the Gospel of Christ than an intimate realization of the earthly glamor and the spiritual gloom of the world into which He came. The religious teacher who fails to point out this stupendous contrast is missing his vocation.

In conclusion I wish to say that there is only one type of Latin survey that I would be interested in. Let the deans of our Liberal Arts Colleges prepare a list of their outstanding senior students of the past year or of the past five years. Let them list the winners of oratorical, English, philosophical, and other medals, as well as those who have achieved a high academic record. On this list let an asterisk be placed before the names of those students who have had two years or more of college Latin. I should then be willing to let the value of Latin be gauged by the ratio of asterisks to the total number of successful students.

Premises and a Conclusion

RICHARD F. GRADY, S. J.

Paedagogus has made it rather difficult for anyone to write temperately of the question he flings at us in the September *QUARTERLY*. If the reactions I have encountered be a representative part of the whole, he has succeeded in his "avowed purpose of provoking discussion." Some, for a moment at least, were stung into a snorting rage or contemptuous sneer—the upstart was throwing paper wads at the professorial rostra—and personalities flickered in the air like summer lightnings. Some others all but whooped with joy, thinking that here was a champion of the "new order in education" making an all-out assault upon the crumbling ramparts. I think both were tricked by an elaborate wind-up into swinging for a curve, and missed a straight-pitched ball. The young (he is youthful, isn't he?) man-behind-the-whiskers does not mean all he seems to say and means several things, I feel sure, which he does not say explicitly. What he has done is set a match to a litter of complacency and compromise, and though there is bound to be considerable smoke with the fire, it is to be hoped that the flame will clear away any rubbish that has obscured our educational policy in the recent past.

Since the question raised by *Paedagogus* is more involved than might appear on the surface, it may not be amiss to restate some familiar, and often overlooked, premises:

1. The work of teaching, which is one of the primary ministries of

the Society, is directed by an apostolic ideal. The aim of Jesuit teaching is, no less than of Jesuit preaching, to lead men to the knowledge and service of God;¹ not only the students who come directly under our care, but also other men through our students.² Our aim should ever be so to instruct and inspire our students that each will become, in what degree he can, a ferment, and a *pharos* to leaven, enkindle, and guide, by example and precept, those whom he meets and deals with in and out of school to the knowledge and love of God. In this sense is our educational ideal most truly supernatural, above even the highest of natural motives however altruistic. And it is that ideal which will be the ultimate directive of all our teaching: we must adopt the means most efficacious in the achievement of that end, the methods and materials which will best equip our students to be effective apostles. The insistence of the *Ratio Studiorum* on *eloquentia* as well as *scientia*, on the power of expressing thought and communicating knowledge as well as on acquiring knowledge and learning how to think, can mean nothing else save that it considers education a process of teaching men to teach other men.

In so far as the study of Latin is concerned, the solution of any problem that may arise on that subject will rest on determining whether or not a study of Latin is a better medium for teaching clear and forceful expression of truth than is a vernacular.

2. The Society is irrevocably committed to a Christian liberal ideal of education and, moreover, it would seem from the Constitutions,³ if not only from the *Ratio*, that the liberal education to which we are to devote ourselves is identified, at least to the extent of keeping them in the preferred place, with the classical languages, *quae ad ingenia excolenda longe sunt aptissimae et Instituto nostro maxime conformes*—a statement which A. Lawrence Lowell develops in his article in a recent issue of the *Atlantic*.⁴ At the same time, we must remember that the Institute in the next breath admits: *Scholae tamen non classicae Instituto minime repugnant, et ubi necessitas vel magna utilitas id suadeat, laudibiliter erigi possunt, sed cavendo ne studia classica inde detrimentum patiatur*.⁵ Wherefore it seems logical to conclude that, so long as the classical languages are held in prior esteem and their excellence as a discipline for developing talent is respected and preserved, it will not be unpraiseworthy nor contrary to the Institute to erect other schools, or establish other curricula where necessity or great usefulness would make such a course advisable.

¹ *Epitome Instituti S. J.*, # 381.

² *Ibid.*, # 386, 2.

³ *Ibid.*, # 397, 1.

⁴ "Who Is Killing the Classics?" *Atlantic*, June 1941, pp. 757 ff.

⁵ *Epitome Instituti*, # 397, 1.

3. Yet even in nonclassical schools, which the Society might praise-worthily establish where need would require, the *spirit* of the *Ratio*, which gives the study of literature a position of pre-eminence in all classes up to Philosophy, would seem to demand that the basis or core of the nonclassical curriculum should be literature. For the spirit of Jesuit education is fundamentally *liberal*, and the basis of liberal education is literature, which is "that common link, which, among the higher and middling departments of life, unites the jarring sects and subdivisions into one interest, which supplies common topics, and kindles common feelings, unmixed with those narrow prejudices with which all professions are more or less infected. The knowledge, too, which is thus acquired, expands and enlarges the mind, excites its faculties . . . and thus, without directly qualifying a man for any of the employments of life, it enriches and ennobles all . . . and, if happily planned and conducted, is a main ingredient in that complete and generous education which fits a man 'to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war.'"⁶

Although there may be a reason why we may find it necessary or useful to establish nonclassical curricula, there is no reason why we need abandon the classical tradition in literature. There are English classics as well as the Latin and Greek classics, understanding by classics the works of recognized great authors who have, in Newman's definition, as their characteristic gift a mastery of the two-fold Logos, the thought and the word—who have something to say and know how to say it. "Such pre-eminently is Shakespeare among ourselves, such pre-eminently is Vergil among the Latins, such in their own degree are all those writers who in every nation go by the name of classics."⁷ Newman, it is true, says in one place (*Historical Sketches*, 2), that he developed his style by imitation of Cicero, translating and retranslating; but he also admits to imitating Addison, when he was fourteen or fifteen, Johnson, when he was seventeen, and, at about the same time, the twelfth volume of Gibbon.⁸

Wherefore, to say that Latin and Greek classics are *per se* essential to the *Ratio* would be, perhaps, an unwarranted assumption; but it is demonstrable that the Latin and Greek classics can be and are essential *per accidens*. Let us frankly admit that Latin may not be a *sine qua non* for learning forceful expression; but let us not deny that it is a powerful aid, perhaps even a better tool than any other.

4. Now, at the same time when the *Ratio* was formulated, it is not only true that Latin was the language of learned men, in which they

⁶ Newman, quoting Dr. Copleston, *Idea of a University*, VII, 7.

⁷ Newman, *University Subjects: Literature*, 9.

⁸ Newman, *Ibid.*, III: *English Catholic Literature*, 2.

wrote and spoke, communicated with each other from nation to nation; but more significant is the fact that all but a few of those who attended the schools above the elementary grades were either preparing for some profession or for a life of leisurely management of inherited estates. Hardly more than ten per cent of the youth of that day entered the higher schools; those who did were for the most part the more gifted youth. Today, especially in the United States, almost 85 per cent of eligible youth are attending high school, and it is almost necessary for young people to have a high-school education before they can obtain employment, or they must at least remain in school until they are sixteen, even eighteen years of age. This means that a large number of boys applying for admission to Jesuit high schools are not only not interested in a classical literature course, but are not fitted for the complete discipline of the classics.⁹ We are, therefore, faced with a problem; and have been for some time. Are we to refuse admission to our schools to such students and accept only those who are capable of completing the full classical course? That is one possible solution, although in many cases not economically practical. Or are we to admit all students, insist that all complete the classical curriculum, and inevitably lower the standards of that curriculum? Or are we to give up the classical curriculum entirely, albeit regretfully, and salvage what we can of the liberal ideal and the spirit of the *Ratio* by adapting the 1832 emendation of Rule 12 of the Common Rules for the Professors of the Lower Grades: *In lingua vernacula ediscenda eadem fere methodo procedatur ac in linguae Latinae studio*, substituting for the Latin classics the classics of English: Shakespeare, Milton, Pope, Scott, Addison, Goldsmith, etc.?

The answer to that problem lies midway between the two extremes, as I shall endeavor to point out shortly.

5. Meantime, I believe that every boy of average intelligence, every boy above the subnormal, can profitably study Latin for at least two years, even though he may not be equipped to follow the full discipline of the Latin classics. Latin for Catholics is the liturgical language, and a reading comprehension of Latin sufficient to understand and enjoy the liturgy is profoundly to be desired, and can be achieved. Furthermore, Latin is in a real sense a living language,¹⁰ living in English only little less than in French, Spanish, Italian, Portuguese, Roumanian, and even to some extent in German. English is, in its vocabulary, more preponderantly Latin than Teutonic. And a knowledge of Latin roots and their meanings is almost essential for an understanding of English. The study of Latin grammar is

⁹ It has been estimated that an I. Q. rating of 110 is necessary to assure success in study of mathematics and Latin. A rating below 100 would practically preclude success in such studies.

¹⁰ Cf. "Lingua Viva," by E. F. Clafin, *Classical Journal*, October 1941.

one of the best disciplines for acquiring correct English usage. Latin is the foundation of the Romance languages. The practice of translating the clearly arranged Latin prose is a discipline that is invaluable, if for the most part immeasurable, in developing powers of observation, attention, and perseverance.

The value of direct acquaintance with the classical authors in prose and poetry, with Cicero, Vergil, Horace, Tacitus, Ovid, Caesar, will have been pointed out convincingly, I feel sure, by other readers replying to *Paedagogus*, and he himself, I think, does not seriously intend the epithets he associates with those classic names; rather, he is pointing out, subtly it may be, that in a certain manner of teaching Latin, in that method which puts information and "erudition" first and literary excellence last, the impression the student will get of the author will be a harsh and unfavorable one. Those who forsake the study of Latin as a literature, and make of it a bypath into political history, archaeology, sociology, or comparative philosophy and linguistic science are among those who are killing the classics.

As a solution to what is still a problem I would suggest the following program:

1. A basic course of two years in Latin for all students. The first semester might well be devoted to an introductory course of etymology, which would demonstrate to the students the value of Latin merely as a means of understanding English. Such an introductory course has been used in the first semester of freshman year at Trinity College, Hartford, Connecticut,¹¹ with the result of a large increase in the Latin classes.

2. Students who are capable of continuing the Latin courses with profit beyond two years will be determined by examinations and the recommendations of the teachers. In no case is the question of continuing Latin studies to be left to the election of the student.

3. The departmental system, in so far as it would separate Latin from English and both from Greek, should be abandoned, certainly in the high school, and preferredly also in the college. The man who teaches Latin can teach English better for teaching Latin, and so, too, in less degree with Greek. Moreover, let the Latin syllabus put the emphasis on the teaching of Latin where it belongs according to the *Ratio*; that is, on the literary style, on the thought and the expression, not on encyclopedic information about politics, economics, methodology;—*eruditio . . . parcius ad captum discipulorum accersenda*.

4. For such students as are not capable of following the higher studies in Latin, *eodem fere modo praelegantur auctores classici in lingua vernacula*.

¹¹ Examine the course text: Myers, *Foundations of English*, Macmillan.

BROADENING HORIZONS

What National Defense May Do to the Catholic College*

SAMUEL K. WILSON, S. J.

In assigning this paper the President of the College Department expressed the belief that my discussion would lie in the field of prophecy and even of pessimistic prophecy. During the next few minutes you will agree that his worst fears are realized. At a time when I was not deemed too illiterate to be a teacher I was a student of history and did not like the word prophecy. Yet even a history minor should be able to judge from the present results of a number of past events what a number of similar events in the present are likely to cause in the future. Notice the word "likely." History is not an exact science. When it turns from the past to peer into the future it sees through a glass and often darkly. Nevertheless it sees. Myopia, if not self-induced, is not blamable. But any man who stumbles around a dark room and barks his shins when all the time he carries a flashlight arouses no public sympathy. If you will, let this paper be called an expression of opinion. Certainly, I do not offer it for more than that.

In this study I proceed on two general and two specific assumptions. My first general assumption is that whether declared or not we are actually at war. We may not have yet reached the shooting stage but we are really in the war and education will very shortly feel the impact of war as industry and social life already have.

My second general assumption is that when hostilities cease military demobilization will take place but that, short of a revolution, governmental demobilization will be deferred indefinitely. In other words, you can get the soldiers out of uniforms but you cannot dislodge the politician from his saddle. This judgment is one of the inescapable lessons of history.

My specific assumptions are two: First, that all non-tax-supported schools from the kindergarten to the university will be subject to taxation; second, governmental control of private education is not only sure but imminent.

* This paper was read at the meeting of the College Section of the National Catholic Educational Association in New Orleans, April 1941. Although it will appear in the Proceedings of the N. C. E. A., we feel it deserves wider circulation in view of the present crisis.

We add an editorial which appeared in the *New York Sun*, October 25, 1941, as an indication that the concern for the future of non-tax-supported institutions has emerged from the somewhat cloistered atmosphere of educational meetings into the popular press of a large metropolitan paper.

Let me briefly consider the first of these, which I shall restrict to colleges and universities. It is obvious that national defense is going to cost a lot of money. Equally obvious is it that the sources of taxation have been pretty well exploited. About the only way to secure much more money is either to broaden considerably the base of income taxes or to increase the surtaxes on large incomes. If the first be extended too far the political party advocating it (granting the freedom of elections) will be overthrown. If the second be raised too high the law of diminishing returns will begin to operate.

However, in the United States there remain two virgin fields of possible taxation—the school and the church. It is highly improbable that our overzealous publicans will make their first foray on the church. Though the returns from this source would be large, the gains may not be worth the repercussion. Most Americans do not go to church. Indubitably, they will resent being told by any government that, if they choose to break their Sabbath slumber, there will be no churches to go to. If this be the attitude of the average voter it is likely that the institution first to be shaken down for surplus shekels will be the traditional American institution, the privately controlled school. Already our less tolerant citizens look with mild suspicion upon privately controlled education. It is, they have been told, un-American and what the word “heresy” allegedly was to the Holy Inquisition the word “un-American” is to most of those trained in the ornate successors of the little red schoolhouse. To the writer of this paper, therefore, it seems that taxation of our Catholic colleges is certain and probably imminent.

As a respite from this dreary recital, may I pause to call your attention to the title of my paper. No one asked me to do more than point out what, in my opinion, national defense might do to the Catholic college. Later, I may offer a program of prophylaxis. For the present permit me to pass on to the second of my specific assumptions.

That is the control by government of all education. What are the grounds for this assumption? They may be enumerated briefly: First, the obsession of many men and women high in government that in a complex democracy all private agencies need to be controlled; second, the tireless lobbying of the N. E. A., itself the offspring of controlled education; third, the influence of many teachers' colleges; fourth, a nation-wide epidemic of materialistic monism, the same philosophy of life which gave Europe communism, fascism, and nazism, and which an educator, himself a Protestant liberal, at a recent meeting dubbed the “down with God and up with the state” movement.

Since government control of education in the United States is without historical precedent, it is difficult to hazard any conjecture as to how it

will be attempted. My personal belief is that it will come in the beginning through required alterations in existing curricula. As an example, the Selective Service Act, passed originally as a peace-time defense measure, will continue, it has been thought by many men in public life, not only for several years after the conclusion of the Second World War but as a permanent policy of the United States Government. During peace time, service draftees will be given not only military but academic and vocational training. Will it not be necessary for all colleges to overhaul their curricula in such a way as to provide that students will receive some credit for the work done while they have been in government service? The implications of this probability are apparent.

The second development of governmental control of education may be in administration. As an example, all Catholic colleges today refuse to keep certain items in their personnel records, these items having been communicated confidentially by students to their advisers, particularly to advisers who are priests. I think that outside schools and standardizing bodies respect this unwillingness of Catholic colleges to keep such detailed records, since the value of confessional advice is recognized more or less generally. Will our government respect this Catholic attitude? Even if our traditional attitude be respected, we shall have to reshape our guidance program because a large number of students will have served one year in the Army and will have undergone unusual psychological and emotional developments.

Under government control of education will administrative changes require governmental approval? Will governmental control of education destroy, or at least seriously obstruct, the aims and objectives of Catholic schools? Catholic schools exist only to prepare students for the next life while they are preparing them for life in the present. If this objective be seriously altered, I do not see how a Catholic school can continue to function.

Thus far I have considered only male students. If the materialistic philosophy of life prevalent among totalitarian nations of the world secures greater adherence in the United States than it has today, everything that I have said about men students will apply to women.

To point out some of the problems which, either in part or in whole, national defense will force the Catholic college to face is not a difficult task. To propose an appropriate solution is quite another problem. At the risk, therefore, of appearing as dogmatic, as hitherto I may have seemed pessimistic, bear with me while I state as briefly as I can two possible solutions of the difficulties my specific assumptions create.

Only a few Catholic colleges and universities existing today will be able to withstand the full impact of federal and state taxation and con-

tinue with present services unimpaired. Small colleges with considerable debts, and they are in the vast majority, will find it morally impossible to meet their fixed charges and at the same time pay the new taxes. The liquidation of many of these, if they continue to stand alone, will become a practical necessity. I see no way to escape this destruction unless weaker colleges consolidate. Such consolidation might be achieved if several schools under the same teaching order were merged. The only other apparent expedient would be for several financially weak colleges in a single diocese to merge, particularly if the diocese provided not only direction but financial aid. Accordingly, the remedy I propose against the destructive effect of federal taxation is consolidation.

Consolidation under diocesan control and with diocesan help, it seems to me, would also provide at least a partial deterrent to unbridled government control. The objections of a bishop will always carry more weight than the protests of the president of a single college, particularly if the college is small. Representations of the American hierarchy will stay the hands of legislators, and even of the Executive, where all the colleges, merely united as colleges, will be impotent.

I do not decry other means, but at least they appear unable to cope with the problem if the problem once arises. We could help ourselves if the Catholic Educational Association became more than a friendly group of estimable religious and discreet ecclesiastics meeting once a year for innocuous discussion and Christian fellowship. We could enlist a wider support from the parish clergy. We must remember, however, that the parish priests have their own parochial problems which to them are of primary interest and few of them have a direct responsibility for higher education. United in the cause of higher education under the direction of their bishops, they would be able powerfully to mold public opinion in the colleges' behalf.

These suggestions may seem fantastic. Nevertheless, my firm belief is that many of our present audience will live to see the day when much or all of what I have outlined will come to pass.

* * *

HIGHER EDUCATION IN TROUBLE

Not many years ago most observers would have agreed that the rapid growth of tax-supported colleges and universities in the United States constituted a good omen for continuance of democratic government. Now, without questioning the value of most publicly maintained colleges, educators are beginning to be apprehensive about the prospects of the independent, or privately controlled, centers of learning. These are facing hard times. If they are forced from the scene or made dependent on government

bounties would democracy be the gainer?

Higher taxes are drying up the sources of new gifts and endowments. Lower interest yields are cutting the income available from old endowments. And now many of the independent colleges are facing a decline in income from tuition fees because within the last year enrollment has begun to drop.

An easy solution of these problems would be to refer them to Uncle Sam. What would a few scores of millions, more or less, be to him in these days of billions? But for all higher education to look to State or Federal grants for support would mean the end of independent higher education; and, as President Gannon of Fordham University told the Board of Regents last week: "It is significant that wherever absolute states have flourished they have depended for their support upon public, and therefore political, control of education." He added that elimination of privately controlled institutions, "or even their serious debility," would remove a very definite hurdle from the path of a possible dictator in this country.

Father Gannon is not the only educator to perceive the relationship between the deterioration of private higher education and the possible emergence of one-man control. Last month President Robert M. Hutchins of the University of Chicago, pointing to the political row between Governor Talmadge of Georgia and the public university of that State remarked: "This may happen to the best State universities at any time." And speaking a few days ago to the staff of New York's City College, Dr. Guy E. Snavelly of the Association of American Colleges warned that "government subsidies mean government control and inevitably totalitarianism."

How, then, shall the independent colleges continue to exist in a world of shrinking incomes and expanding costs? The problem was posed to John D. Rockefeller, Jr. in Chicago a month ago. "If I could answer that question I would be in great demand," he replied. But he did suggest, as one way out, that "a larger constituency of givers" take an interest in higher education. "If the ability of the larger givers is less, the only way to continue private support is to have more people giving smaller gifts," he explained. Some educators have suggested that student fees be increased, but the receipts of a college from this source usually go only part way toward meeting its expenses. Some solution of the problem will have to be found if America's traditional system of both privately endowed and tax-supported higher education is to continue to flourish.

New York *Sun*, October 25, 1941

Periodicals in a High-School Library

JOSEPH F. CANTILLON, S. J.

The fundamental problem in selecting magazines for the library is that of budget allowance. If little money is allotted for books, then much less can be allotted for periodicals. I might suggest that a librarian spend about one-fifth of book allowance on magazines. Another suggested figure is 15 per cent of total library allowance, thus dividing the total figure—books, 75 per cent; magazines, 15 per cent; supplies and miscellany, 10 per cent; budget, 100 per cent. All such estimates are, of course, idealistic and misleading. If a library needs a new location more than anything else, then 85 per cent of the budget should be spent on the new site.

In the actual selection, a compromise must be made between what the students clamor for (*Liberty*, *Life*, *Baseball*, etc.) and what the teachers want them to read. One would err grievously on one side of the problem if he or she selected only such quality magazines as *Thought*, *Atlantic Monthly*, *Harpers*, etc. They might impress the inspectors sent by the accrediting agencies, but they would not be read by the students.

Such a compromise list has here been attempted. Sixty magazines have been listed, with an additional fifty as alternative selections. In the judgment of the compiler, the alternative list is not as necessary as the one termed "basic." Excluding the magazines purchased primarily for the teacher and librarian, the largest group is the Catholic group, with those on "current comment" in second place. A breakdown of the list, excluding alternative choices, shows the following numbers:

For the Teacher	13	Miscellany	3
Catholic Magazines	7 ¹	Newspapers	3
Current Comment	6	Aviation	2
For the Young	5	Photography	2 ²
Handicrafts and Sciences	5	Art, Stamps, Vocations, Drama,	
Travel	3	Radio, Fiction, Home and	
Writing	3	Music	1 each

May I add one final bit of "periodical philosophy"? Magazines should not only be correlated with curriculum, but should supplement the curriculum in such subjects as art, where no specific course is given in our high schools. Many a boy has been given an interest in his life work by a magazine in the school library, where a book might easily have repelled him.

¹ Actually, there are twenty Catholic magazines in the list, when all categories are included.
² No other group of magazines has to be watched so closely by the librarian as those in photography. Nearly every issue needs censoring.

BASIC MAGAZINE LIST FOR A BOY'S HIGH-SCHOOL LIBRARY

NOTE. Alternative magazines are listed with asterisk.

1. *Adolescent Magazines*
 - Boys' Life
 - Catholic Boy
 - Scholastic
 - Story Parade
 - Youth Today
2. *Art Magazines*
 - School Arts Magazine
 - *Magazine of Art
3. *Aviation*
 - Model Airplane News
 - Flying and Popular Aviation
 - *Aero Digest
4. *Current Comment*
 - Atlantic Monthly
 - Harper's Magazine
 - Newsweek
 - Newsmap Magazine
 - Readers Digest
 - Vital Speeches of the Day
 - *Current History
 - *Time
5. *Catholic Periodicals*
 - America
 - Catholic Digest
 - Catholic World
 - Messenger of the Sacred Heart
 - Jesuit Missions
 - The Sign
 - Queen's Work
 - *Catholic Mind
 - *Extension
 - *Catholic Missions
 - *Commonweal
 - *Columbia
6. *Drama*
 - Theatre Arts Monthly
 - *Stage
7. *Fiction*
 - Saturday Evening Post
 - American Magazine
 - *Collier's
8. *Handicrafts and Sciences*
 - Popular Mechanics
 - Popular Science Monthly
 - Natural History
 - Nature
 - Scientific American
- *Bird Lore
- *Health
- *Hygeia
- *Science
- *Science Digest
- *Science News Letter
- *Popular Homecraft
- *Mechanix Illustrated
9. *Home Magazines*
 - American Home
 - *House Beautiful
 - *Better Homes and Gardens
10. *Music*
 - Etude
 - *Musical America
11. *Photography*
 - Popular Photography
 - U. S. Camera
 - *Camera
 - *American Photography
 - *Minicam
 - *Camera Craft
12. *Radio*
 - Radio News
 - *Q S T
 - *Radio
 - *Radio and Television
13. *Stamps*
 - Weekly Philatelic Gossip
 - *Stamps
 - *Scott's Monthly Journal
14. *Travel*
 - National Geographic
 - Travel
 - Highway Traveller
 - *Bulletin of the Pan-American Union
15. *Vocational Guidance*
 - Advertising and Selling
 - *Athletic Journal
 - *Inland Printer
 - *Occupations
 - *Opportunity
 - *Recreation
16. *Writing*
 - Publisher's Weekly
 - Spirit
 - Saturday Review of Literature
 - *Herald-Tribune "Books"

NOTE. Alternative magazines are listed with asterisk.

- | | |
|---|----------------------------------|
| *N. Y. Times Book Review | Catholic Library World |
| *Poetry | (A. L. A. Bulletin) |
| *Writers Digest | Classical Bulletin |
| 17. <i>Miscellany</i> | *Classical Weekly |
| Interracial Review | *Classical Outlook |
| Fortune | Catholic Educational Review |
| Monthly Labor Review | Science Counsellor |
| *Crisis | English Journal |
| *Opportunity—Journal of Negro | New York Times Index |
| Life | Pro Parvulis Herald, and Thumbs |
| 18. <i>Newspapers</i> | Down Service |
| New York Times | Best Sellers |
| Amerique | Journal of Religious Instruction |
| The Local Diocesan Weekly | *Subscription Books Bulletin |
| 19. <i>Reference Aids for the Librarian</i> | *Vertical File Service Catalog |
| and Teacher | Wilson Library Bulletin |
| Catholic Periodical Index | Loyola Educational Digest |
| Abridged Readers' Guide | Jesuit Educational Quarterly |

Opportunities of Jesuit High-School Librarians

JOHN A. MURPHY, S. J.

Can the library be the equal of the school paper, athletics, dramatic and debating clubs, in contact with, and influence on, the students? The librarian's first aim, in point of time, is to make the students voluntarily seek the library, first as a curiosity, secondly as a place to explore, thirdly as a place in which to study, and finally for its own sake and for all that it has to offer. How can this aim be realized in practice? The following suggestions towards achieving these ends are presented here in the order of time rather than according to their intrinsic value. They are means to attain the end of making the students aware of the value of their library. At the same time they offer many occasions for an unassuming influence on the student body as a whole.

There is a medium in the business world whose value has been proved through long and extensive use. It is one which is admirably adaptable to the purposes of the library. For in the library, as in the business world, the objective is to "sell something." And the display case, through suggestion and personal appeal, is the best salesman one can have.

Each week of the school year offers a wide field for display themes. New books, editorials, current affairs, religious and civic feasts and functions, literary events, the Blessed Virgin in art (for one of her feast days), contests, trophies, awards, commemorations of such dates as Oc-

tober 12, February 12, and February 22, April 23, the feast of the patron of the school, of the diocese, or of the city, are but a few of the topics suggesting material for display.

Visual material and short, lively editorials are indispensable elements; the former to attract, the latter to instruct. The visual or pictorial material is one of the most important factors in view of the high-school student's mentality. There is a plentiful supply of material on current and historic civic affairs obtainable at the local Chamber of Commerce, which it will gladly lend or donate. Magazines offer many possibilities both in their advertisements and illustrations. Reproductions and specimens of lithography and printing are available for the asking. Some small note of recognition, a snapshot of the material on display, and a brief letter of thanks to the donors will do more for the school and the library than money can accomplish.

The factual data, the research work, the title, author, and call number of books pertinent to the display should be prepared by the students. There will always be some who fail in some observation of rule or courtesy when in the library by talking, failing to replace library material, leaving scraps on the tables, etc. Rather than punishment, let the penance teach and at the same time be productive and serviceable. Let such a culprit look up the data at the librarian's convenience, and let it not be accepted until it is thoroughly satisfactory. He can then write it in theme form of 200-300 words, and after it is corrected, revised, and typed, it will be serviceable for the display case. If the boy is given recognition by having his name signed to it, the librarian shall have made a friend and won a worker. Within a week he will have his choice of many who covet a like distinction. Within a month he will know several upon whom he may call for voluntary help in any project.

The display case will (because of its novelty) draw the students to the library in increasing numbers. Consequently, quiet and silence might, at first, be a problem. The next factor is to establish order and observance as an inviolable custom. This may be accomplished quickly and efficiently by displaying a detailed set of library regulations covering conduct, withdrawal and renewal of books, fines for overdue books, care of library property, observance of silence, and a few of the ordinary rules of courtesy and good manners. The librarian should see to it that these regulations are read each year by each student before receiving a library card. The librarian should have several copies of these rules, and post one copy in a conspicuous place in the library.

Since the display case is but a means to an end, it might profitably be used for an occasional exhibit of art reproductions or of hobbies, as woodcarving, photography, stamp collections, and the like. Materials for such

exhibits can be obtained from public schools or local art institutes. These exhibits will be a stimulus as well as a challenge to the students. Eventually the question will arise: "Why don't *we* have something like that here?" Then the librarian has, if he wishes it, the task of managing such an exhibit of the students' own creations.

To direct such a project it is necessary to know how it is handled elsewhere, to announce the date for entries, to plan for space, and to treat the whole affair with a strictly professional, yet kindly manner. Once the display has been seen by the students, the honest evaluation which they place on the work will preclude inferior entries in the future. Thus the librarian shall have initiated the students to a new phase of cultural interest. He shall undoubtedly have found talented students who will be glad to be of service in making posters, notices, and even creditable copies of pictures and paintings suitable for hanging in the library.

There remains another service of the librarian to the students collectively, which is of paramount importance in their education. Most students are totally ignorant of the library system, the arrangement of books, their value (materially and intellectually), methods of doing research and reference work, the use of a card catalog or filing system. It is the task of the librarian to give the students a practical working knowledge of these various elements in the use of a library.

By allowing them to find their way about on their own initiative for the first few weeks, the librarian will be better prepared to know their difficulties and to prepare his lectures accordingly. These lectures could be given once a month in conjunction with the English course. Such instruction is required in each year of the course. Test questions on the lecture will insure attention. Such information will be of most advantage to the student if the school library adopts a standard system such as the Dewey or the Library of Congress, or the combination of both as used in the public libraries. If the lectures are to be of lasting benefit, they should be well planned, and written with a view to interesting the students as well as to informing them.

The inevitable question arises: How find the time in which to do all this together with the regular duties of library routine and class work? There is at least one workable solution to the question—a Student Librarians Club. Any librarian will observe students who spend more time in the library than others. With a few distinctive privileges offered to them, such as admission to the library when it is closed to others, a chance to preview new books (for which they write a brief but *candid* review), the librarian can direct their interest and talent into formation of a fairly efficient library staff. They will assist him in the capacity of stack boys, markers, clerks, junior librarians, assistant librarians, and of secretaries

to handle the library correspondence. Once the club is formed, the chief factor for the librarian is to plan work for them so that there is never a work day on which the librarian does not have something definite for each one to do. Variety in the type of work helps much to sustain interest. Advancement on merit is a keen incentive to good work.

Simultaneous with this effort to assist the student body collectively is the opportunity to influence the individual. In the library one meets the students as individuals. Teachers seldom have this opportunity because of their full schedules and large classes. It is a choice opportunity, because the librarian may deal with the student in a less formal and professional manner. At such times a chance remark, a challenging statement, a deprecatory question about a book or author will bring forth more honest and reasonable criticism than the student would venture in class. By such casual conversations the librarian may do much to lead him towards reading better books. But to do this takes time, taste, and tolerance. Of the three, the most important is tolerance. For it is this, more than anything else, which will win the confidence of the boys. It takes a wealth of tolerance to see books through the eyes of youth. But to share a boy's enthusiasm for Van Dyne or Morley is to open the way to a like enthusiasm for Stevenson and Dickens.

This trust in the librarian's taste, this confidence that he is not trying to "sell" a book, will give him more than one opportunity to suggest an occasional book on a spiritual theme, the life of some hero of the faith, a pamphlet on some moral topic. In such seemingly casual suggestions, the lives of future men are unconsciously and often definitely directed.

Finally, the librarian has many opportunities to teach and influence the individual in the broad field of cultural refinements, which mere precept and definition will never successfully effect. Through contact, through timely correction, he can instill rational motives for such amenities as silence, consideration for others, a sense of responsibility in the care and prompt return of books, and that broadening vision which comes of spontaneous association with the arts and world of books.

There are other opportunities open to the high-school librarian. Through his careful selection and judicious purchases, the librarian may contribute to the academic rating of the school. Again, he may help the school by serving the members of the faculty. By soliciting their needs, their suggestions for new books in their particular branch, by setting aside a special reference shelf of books dealing with their class matter, by calling their attention to articles in periodicals which deal with some phase of their subject, by informing them of new acquisitions in which they may be interested, the librarian may aid in making the faculty "library conscious." For it is practically futile to ask teachers to refer students to

the library if they themselves know its content only vaguely. They do not have the time or the leisure to inspect it themselves. They cannot long resist these personal attentions.

In conclusion, these efforts in behalf of the students, the faculty, and the school work to the benefit of the librarian himself. Through the many associations where the slight effort on his part to give merely professional service, the library will bring him at least a casual knowledge of many phases of learning which he would otherwise never have. It is an opportunity for him to gain practical knowledge in library administration and in business methods, to grow culturally through the development of a goodly background of general knowledge, to enrich his understanding of human nature, and to discover and develop qualities of initiative and leadership in himself and in those with whom he works.

NEWS FROM THE FIELD

A series of five free lectures on Hispanic America was presented by the University of San Francisco each Monday evening from October 20 to November 17. Father Peter Dunne, chairman of the history department, and organizer of the series, delivered the first lecture on Mexico. He was followed by Dr. Austin F. MacDonald, professor of political science at the University of California, on Argentina; Dr. John Gange, lecturer in history, Stanford University, on the Caribbean; Dr. Theodore E. Treutlein, associate professor of history, San Francisco State College, on "Background for Solidarity"; and Dr. Herbert E. Bolton, professor emeritus, University of California, on "Some Bases for Hemisphere Understanding." The lecturers were exceptionally well received by large audiences.

As a service to the Sisters attending the University of San Francisco Summer School a *Workshop in Education* was conducted on July 12 and 19. Five sectional meetings on the teaching of high-school English, Latin, history, mathematics, and science were held. The science group was particularly interested and asked that another meeting be held during the Christmas holidays.

The impact of National Defense has not been too severe on the high schools and universities of the California Province. Only one high school reports a slight decrease in registration. The total registration in the three universities is greater than last year. Though the increase has been especially large in the scientific courses, the liberal arts colleges have not suffered to any appreciable extent. Only one school reports any difficulty with Draft Boards failing to exempt students eligible for exemption by reason of their studies.

The law schools have suffered most from the national emergency but have kept their doors open in spite of reduced registrations. Loyola Law School offers a course in military law, available to practicing attorneys only. The course has been approved by the War Department for reserve officers on an hour for hour basis.

With a view to developing Catholic writers Loyola University has inaugurated a "Writers Guild." The guild is under the direction of Myles Connolly, noted writer and scenarist, a graduate of Boston College.

A meeting of the deans and heads of the philosophy departments was held in Los Angeles on November 21, to evaluate the philosophy syllabus and curriculum introduced two years ago.

The University of California is cooperating with the University of San Francisco on a plan which will enable our scholastics to obtain their state teaching credentials. This move was deemed advisable to make our high schools more easily acceptable to the State Department of Education and to provide against the day when teaching credentials will be demanded of all secondary-school teachers.

St. Ignatius High School gives three hours of religion to students in the second, third, and fourth year. Two hours a week are given to the study of the prescribed text and the third period is devoted to lectures on church history, continued through two years, and to scripture and liturgy for one semester each.

St. Ignatius High School has instituted a Parents' Night, which is held after each period examination. Letters are sent out with the report cards notifying parents of the date and time at which they may come to the school to discuss with the teachers the progress of their sons.

The following textbooks have recently been adopted by the high schools of the

California Province: Henle's *Latin Series* and the *Prose and Poetry* series edited by Fathers McGucken and Maline.

The study of Greek has awakened new interest on the Pacific Coast! Two high schools report having an active Greek Academy open to those who have completed two years of Greek.

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At the annual meeting of the American Association of Dental Schools last May the University of Detroit was elected to membership in the association.

The department of philosophy of Loyola University, Chicago, has introduced a course in ethics based not on the usual textbook manuals but on a first-hand study by the students of the main ethical texts in the works of St. Thomas, chiefly his *Summa*. The department is also actively increasing its library of source books and photofilms as aids for research work in philosophy. This year the Bellarmine Society, an undergraduate philosophical society, is arranging a series of lectures to the students by various members of the faculty of philosophy on the research problems which the faculty members are investigating.

This year, Father James McQuade of John Carroll University is giving courses in religion to forty leaders of the various Catholic Action groups in Cleveland. Last spring Father McQuade was elected to a two-year term as an official of the Bible and Religious Education Section of the Ohio College Association, one year as secretary to be followed by one year as president.

The College of Engineering of the University of Detroit is again cooperating with the federal government in providing an ESMDT program. Eighteen courses are in progress at present with an enrollment of 548 students and a budget of \$10,043. These or substitute courses will be repeated each twelve weeks.

A special twelve-week evening course to prepare for Army Air Corps examinations inaugurated at the request of the local recruiting office is now given at the University of Detroit for the fourth time. In last May's examinations 48 per cent of the university's candidates were successful in the examinations as compared with a 28 per cent success for the entire country.

During the past six months some 600 cases of student and faculty Selective Service registrants were cleared through a single office at the University of Detroit. This centralization was decided on by the University Defense Committee, which last spring worked out a general plan of cooperation with the local boards. The arrangement has been very satisfactory, makes for uniformity of practice, expedition, and mutual understanding between the local boards and the university. Father Poetker is in charge of the office.

To meet the defense demands for chemists with training in plastics and explosives, John Carroll University is offering courses in plastics and in military explosives in both the day and evening divisions of the university.

The School of Social Work of Loyola University, Chicago, realizing the need for trained permanent leaders in public administration, labor economics, and sociology, is offering this year a full program of courses for persons desiring specialized training for career work in these fields. Students completing the required work will receive a Master's degree in social administration.

The Charles T. Main Award is the principal undergraduate prize of the American Society of Mechanical Engineers. The contest is open to students of all colleges of the United States and Canada. John J. Balun, a graduate of the University of Detroit last June, was recently announced the winner of this award. This is the second time in four years that this honor has come to the university.

At the June meeting of the Society for the Promotion of Engineering Education,

the College of Engineering achieved one first and two second awards in the annual engineering drawing contest sponsored by this society. This is the sixth consecutive year that the University of Detroit has dominated this contest, which is open to all the engineering colleges of the country.

In 1934 the Cooperative Play Bureau was set up at Milford Novitiate, Milford, Ohio, to act as a clearing house for all-male cast plays. The service is for Jesuit schools only. This October the bureau was transferred to West Baden College. Address inquiries to the Cooperative Play Bureau, West Baden College, West Baden Springs, Indiana.

A new child guidance center has been opened by Loyola University, Chicago, to make more accessible the service that Loyola psychologists have been providing for some few children in the past few years. The center is staffed by members of the department of psychology, supplemented by donated services of several clinical psychologists not members of the teaching faculty. All staff members and workers are Catholics. Father Charles I. Doyle has been named director.

Under the auspices of the department of English of John Carroll University an English Teachers' Institute was held during the past summer. It met on six Thursdays to discuss the problem of articulating high-school and college English in the Catholic schools of the Cleveland area. The institute resulted in the organization of a group to continue the work throughout the year under the leadership of the department of English of the university.

Xavier University commemorated the fiftieth anniversary of *Rerum Novarum* and the tenth anniversary of *Quadragesimo Anno* by being host to a College Students Panel Discussion on Social Order. Acting as chairman was the Reverend Francis J. Friedel, S.M., president of the American Catholic Sociological Association. Students from Xavier, Mount St. Joseph College, the University of Dayton, and Our Lady of Cincinnati College participated in this very successful and inspiring meeting arranged by Father Robert C. Hartnett of the Xavier faculty.

In Cleveland the sociology students from John Carroll University and Ursuline College, under the leadership of Father Weitzman and Father Albert Murphy, held a symposium in commemoration of the same jubilee.

In Detroit the anniversary was commemorated by a large public meeting under the joint sponsorship of the University of Detroit, the Archdiocesan Labor Institute, and the Association of Catholic Trade Unionists, with Father Poetker acting as chairman. Mr. Paul Weber, president of the Detroit ACTU summarized the teachings of the encyclicals. Mr. R. J. Thomas, international president of the UAW-CIO, presented labor's attitude toward these teachings. Mr. John L. Lovett, general manager of the Michigan Manufacturers Association, talked on the papal program from the viewpoint of the employer. Honorable George D. O'Brien, member of the United States Congress, then outlined the relationship of government and Catholic social teaching. Archbishop Mooney concluded the program by reviewing the main points of the evening's discussion and suggesting several positive ways of improving employer-labor relationships and advancing toward the goal of a society organized on the lines of vocational groups.

The annual convention of the Classical Association of the Middle West and South, held at Indianapolis April 10-12, 1941, was made the occasion for organizing a Jesuit group to represent those provinces of the Society which lie within the association's territorial limits. Nine schools in the Missouri, Southern, and Chicago provinces were represented at the organization meeting. Father W. R. Hennes of Milford Novitiate was named executive secretary of the Jesuit group to take charge of arrangements for next year's meeting.

Hennepin's "*Description of Louisiana*," the fourth volume of scholarly research contributed by Father Jean Delanglez to the Institute of Jesuit History Publication, has recently come from the Loyola University Press. . . . With the opening of classes this fall, three new textbooks by Jesuit members of the Loyola University faculty are in use: Father Shiels' *History of Europe: A Summary Text for College Freshmen*, Father Herr's *Students' Introduction to General Psychology*, and Father Wideman's *Mammalian Structure: Atlas and Laboratory Manual*. . . . At the University of Detroit *An Historical Introduction to Philosophy*, written by Father Bernard Wuellner, director of the department of philosophy, is used as the text in the introductory philosophy course.

This year's enrollment of 766 at St. Ignatius High School, Chicago, is the highest ever reached by a high school in the Chicago Province. The other four high schools of the province all report the highest enrollments in twenty years.

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The Western New York Section of the American Chemical Society held its annual meeting at Canisius College, December 9. Father Francis W. Power, professor of chemistry, Fordham University, addressed the meeting. Father Power is secretary-treasurer of the Micro-Analysis Division of the A. C. S.

At the seventy-seventh convocation of the University of the State of New York, Father Robert I. Gannon, president, Fordham University, delivered an address on "The Non-Tax Supported Colleges and Universities in New York State."

As a feature of the Centenary celebration last year, the Fordham College students presented in Greek, Sophocles' *Oedipus Rex*. This year the college will present the *Eumenides* of Aeschylus. Of the 322 students in the freshman and sophomore classes of the A. B. curriculum last year, 200 were enrolled in the Greek courses, both elementary and advanced.

From November to March, a series of ten evening lectures will be given by members of the Fordham Graduate Faculty of Philosophy. The general subject is "Philosophy and the World Today."

The first "Gold Mass" for physicians was celebrated on the feast of St. Luke, October 11 in Dahlgren Chapel, Georgetown University. Father Arthur A. O'Leary, president, was celebrant and Bishop Corrigan of Catholic University preached the sermon.

The Georgetown Sodality, under the direction of Father Lawrence R. McHugh, has prepared several dramatizations of scenes in the gospels. These plays will be broadcast over a local radio station.

The School of Dentistry, Georgetown University, has enrolled the largest class in its recent history. The Mathematical Association of America held its fall meeting at Georgetown. Father Edward C. Phillips read a paper at the session.

The annual autumn series of four lectures at Loyola College, Baltimore, were delivered by Father John P. Delaney, director of the *Institute of Social Order*. The general topic was "The Ideal Political State."

Frank Horka, a junior at Loyola College, is president of the National Federation of Catholic College Students.

St. Joseph's College and High School has been divided into separate administrations. Father Thomas J. Love is president of the college (Overbrook, Philadelphia) and Father John P. Smith is rector of the high school.

All the high schools of the Maryland-New York Province are members of the Middle States Association of Colleges and Secondary Schools. This association has adopted the standards of the "Cooperative Study of Secondary Schools" and re-

quires all member high schools to be inspected according to their standards before 1945.

The Theologians Sodality Academy of Woodstock College has announced four group-studies for the current year: youth guidance, sermon material, Catholic social thought, and the life of Christ.

Father John Courtney Murray, professor of dogmatic theology, Woodstock College, has been appointed editor of the quarterly, *Theological Studies*, succeeding the late Father William J. McGarry of the New England Province.

The November 1941 issue of the *Catholic Educational Review* reprinted "Catholic Social Teaching Through the Regular Curriculum." This article appeared in the September bulletin of the *Institute of Social Order*.

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Early in September the United States Office of Education approved a National Defense course offered by Regis College, Denver, a course in industrial relations. Treating of such questions as effective bargaining, labor problems and their settlement, and bargaining laws and agencies, the course purposed to discuss attitudes which promote improved industrial relations, to give training to foreseeing and forestalling disputes that may arise under the strain of increased production, and to give instruction in the technics and resources for the peaceful settlement of strikes that occur. The maximum enrollment requested for the course was forty; the actual enrollment during the first week was fifty.

For the past two years Regis High School (Denver) students have taught religion to the Spanish-speaking poor of Denver, and have directed their recreation. Regis High's boys are the only high-school group in Denver doing such work.

The Luis de Molina Lectureship in Catholic Social Thought was inaugurated this year by the Creighton University chapter of Alpha Sigma Nu, which hopes to sponsor an annual lecture, perhaps to be published afterwards, by a distinguished Catholic social leader. On December 10, 1941, the Reverend John C. Friedl, S. J., director of the Institute for Social Reconstruction of Kansas City, delivered the first lecture, "A New Jurisprudence of Social Order and Old Democracy." Besides the lectureship, Alpha Sigma Nu sponsors scientific and literary talks for students and parents by members of the faculty.

It was announced in November that Creighton University is included on the approved list of the Association of American Universities.

The Reverend Herbert C. Noonan (Creighton University) is the director of a current seminar in theodicy for Protestant and Jewish clergymen. They have responded well, being impressed with the logical approach to the subject of the existence of God.

The Reverend W. C. Doyle (Rockhurst College) and his laboratory assistants have constructed a frequency modulation transmitter of 59,000 kilocycles. A license was issued to Thomas M. Donahue of Rockhurst station W9LDB on May 24, 1941.

Both professors and students were satisfied that the freshmen of Rockhurst College were, after the full week of freshman orientation, well prepared to begin class. Every day of that week a Jesuit teacher, conducting the orientation course, met all the freshmen; classes, attended by groups of thirty members each, were formally given and class assignments were made; talks were delivered on student health and activities; tests were administered at half-past nine each morning.

The Campion Fathers' Club has arranged for six special trains to bring parents during the year to see their boys and the school in action. The days for the trip will be such holidays as Thanksgiving, Easter, and Mother's Day. Entertainment is

planned which will attract many more parents than those coming on the special train.

Campion-as-host keeps parent-teacher relations cordial. Parents become acquainted with the school and the faculty, meet students and other parents, talk over what problems they wish with the teachers, learn what the school is trying to do, imbibe an understanding of Jesuit education and even an enthusiasm for it. On the other hand, the teachers and administrators, who know thoroughly the records of the boys under their charge, acquire that understanding of the boys' provenance which makes student guidance sympathetic and intelligent.

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The Naval Unit of the R. O. T. C. was inaugurated in September at Holy Cross College. It is one of the twenty-seven units in the colleges of the country.

The first "Red Mass" in New England was celebrated on October 4 in the Church of the Immaculate Conception, Boston. The ceremony was under the sponsorship of Cardinal O'Connell and the auspices of the Law School of Boston College. The Mass was preceded by a procession of 250 members of the legal profession and included the governor of Massachusetts, the mayor of Boston, members of the State Supreme Court, judges of other courts, representatives of all legal associations and law schools in the state, and a delegation representing the Catholic Lawyers Guild of New York.

The Jesuits in History by Father Martin P. Harney, professor of history, Boston College, was selected by the Catholic Book Club and the Spiritual Book Associates. It is now in its second printing (America Press).

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At the invitation of Bishop Lynch of Dallas, Texas, the New Orleans Province is preparing to open a new high school in the spacious building formerly used for the short-lived Dallas University. The nucleus of the first faculty will take up residence in Dallas in January to prepare the school building and recruit the student body. There is no Catholic high school for boys in Dallas, and both the clergy and the people have long expressed the desire to have the Jesuits open one. The prospects are bright for a good enrollment when the four-year classes begin in September 1942.

Contributors

FATHER CHARLES M. O'HARA, regent of the School of Education, St. Louis University, appears as the official statistician of the QUARTERLY. He makes clear the need of more careful statistics on enrollment in Jesuit schools.

We are indebted to DR. ROBERT POLLOCK, assistant professor of philosophy, Fordham University Graduate School, for the significant treatment of *Education and Personality*. Dr. Pollock has promised a second paper on prominent American educators who insist that "cultivation of the intellect" is the first essential of education. We look forward to it with pleasure.

At the request of a Regional Director of Jesuit Education, *Philosophicus Perplexus* writes his views on the teaching of philosophy. We leave the author anonymous lest personalities interfere with the objective consideration of his remarks. In the March QUARTERLY, we will print two papers read at the Jesuit philosophy meeting, Philadelphia, December 28, 1941. These papers will amplify many of the ideas in the current article.

FATHER BAKEWELL MORRISON, professor of religion, St. Louis University, is director of the Jesuit Institute of Religious Education (Midwest Section). Father Morrison's viewpoint in this article is deeply impressive and should be salutary for all teachers of religion.

Why Fight for Latin in the preceding issue of the QUARTERLY fulfilled its purpose of provoking discussion. FATHER HUGH P. O'NEILL, professor of Latin, University of Detroit, has written several articles urging the study of Latin. He is likewise creator of the "Mental Efficiency Clinic," which deserves the attention of our readers. FATHER RICHARD F. GRADY, professor of Latin and English, Loyola College, Baltimore, is an associate editor of the QUARTERLY.

The paper on the effects of National Defense on Catholic colleges, by FATHER SAMUEL K. WILSON, president, Loyola University, Chicago, occasioned so much comment after the New Orleans meeting of the N. C. E. A., that we gladly reprint it. Father Wilson was elected last year to the Executive Committee of the Association of American Colleges.

FATHER JOSEPH F. CANTILLON (B. S. in L. S.), librarian at Regis High School, New York, was author of the challenging article on library schools in the QUARTERLY, September 1940. MR. JOHN A. MURPHY is in theology, Alma College, California.

